

These men included George Fisher, forest ranger; Nephi Forman, Edd Moulton, James McNaughton, Fred G. Carlile, Charles Anderson, Henry McDonald, Alvin Johnston, Charles Carlile, Jessie Nelson, Dolphia Sessions, Hyrum Anderson and Forest Luke. Charlie and Hyrum Anderson were not ward members, but were experienced timber men and so were asked to head the project.

The actual work of building the meeting house began March 16, 1914, with James Heber Moulton as construction supervisor. Members of the building committee included John H. Luke, Elisha Cummings, John W. Giles, John D. Fisher, Joseph A. Murdoch, David A. Broadbent, James H. Moulton, Joseph A. Rasband, William A. Davis, Harry Morris, John E. Moulton, Henry L. McMullin and John W. Crook.

Working together, the members of the ward were able to put up the building in record time. By December 26, 1915 the building was ready for dedication. It was built to seat 400 people, and on the day of dedication, 390 persons were in attendance to hear Elder Frances M. Lyman of the Council of the Twelve offer the dedicatory prayer.

In his financial report, Bishop Rasband noted that the entire cost of the building, with furnishings, was \$19,415.74. For its time, it was considered the finest church building in the stake. Because of its central location, the Second Ward Chapel has been a favorite gathering place for community and civic functions.

With the building now nearly 50 years old, and with the need for a larger, more modern building, the bishopric is again making the ward "building fund conscious," and in the near future it is expected that another beautiful chapel will be constructed.

When Bishop Rasband was released in 1926, Henry Clay Cummings was called as the next bishop. He chose George Nelson and Leonard Giles as counselors and Dean Fortie as clerk. They served together until 1928 when Bishop Cummings was called to be a counselor in the Stake Presidency of the Wasatch Stake. Fredrick G. Carlile was sustained as the new bishop and he retained George Nelson and Leonard Giles as counselors. Reed Rasband later served as a counselor and J. Sylvan Rasband and Albert Crook were clerks.

Wendell Duke succeeded Bishop Carlile in 1939 and had as counselors Squire Simpson and Owen Buell with Jay McNaughton as clerk. They served together until 1944 when Leonard Giles was called as Bishop. Counselors to Bishop Giles included George Nelson, Robert S. Watson, Rulen Carlile, Walter Seiter and Floyd Kinsey. Clerks during this time were Rulen Carlile, Floyd Kinsey, Walter Seiter and Glen Moulton.

Bishop Nymphus C. Watson was sustained in 1951 with counselors Rulen Carlile and Walter Seiter. Glen Moulton was clerk. This bishopric served until 1954 when the ward was divided, creating the new Heber Fifth Ward. The dividing line between the two wards was an-



The Heber City Depot, shown here in this photo, was a focal point of the community and the valley after the railroad came in 1899.

The first major livery stable in Heber was built in 1892 by two brothers, A. M. and J. S. Murdock. They had good horses and buggies for hire, and in addition, operated a stage line between Heber and Park City. The stage left at 8 a.m. and returned from Park City at 3 p.m. The road they established went over the hill west of the Morris and Davis ranches and through Deer Valley. Elisha J. Duke was a stage operator and mail carrier at the time and served for many years.

Later the Murdock brothers sold to John H. Luke and A. C. Hatch who subsequently sold their interests to Laban Hylton who brought the first automobiles for sale into Heber and changed the business to Pikes Peak Garage. Later, Joseph Hylton entered the business with his brother. By this time livery stables were a thing of the past since horses and carriages had given way quite rapidly to automobiles. Many youngsters in Heber had their first automobile ride in the early 1900's when Andrew Anderson left Heber to enter business in Provo. He purchased an automobile and when he brought the car to Heber he charged 25 cents for a ride to the river and back.

Service stations and garages that have been established in Heber include the Heber Motor Company, 164 S. Main, which, along with the Pikes Peak Garage, has been in operation the longest; Hilton's 66 Service, 510 N. Main; Bob's Texaco Service, 391 N. Main; Ivan's Service, 210 N. Main; Lee's Service, 207 N. Main; Fay's Chevron Service, 199 N. Main; Ken's Texaco Service, 1 S. Main; Timp View Super Service, 750 S. Main; Wasatch Service, south end of main street; Cochran Garage, 414 E. Center; Johnson's Garage, 35 W. 1st S.; Town Service, 137 S. Main, and Neil's Service, 45 S. Main.

to Park City. Joseph S. Murdock and his sons; E. J. Duke, John H. Luke and A. C. Hatch operated some of the lines.

Among the fine inspiring traditions in this country of ours is the thrilling slogan: "The mail must go through." It may have been born during the exciting days of the pony express when fearless men risked their lives each day and night. Wherever or however it was born, certainly no finer chapter in the annals of U.S. mail history can be found than that recorded in the almost lifelong service of our fellow townsman, Elisha J. Duke, known and respected throughout the state as "Lishe."

Over fifty years ago a boy in his teens tightened the lines across the back of a freight team and made his first trip from Heber to Park City. James A. Garfield was president then. There wasn't even a telephone connecting Wasatch county which then extended eastward to the Colorado line, with the outside world. What were then called roads would be now termed cow trails. But from that day that same youth now seventy-six years young, has almost daily traveled this route. Thirty-seven years ago President McKinley designated him official mail carrier between Heber and Park City. Of course, that brought better equipment consisting of a string of horses, better adapted to speed and behind them "Lishe" mounted the then famous "white top" mountain road wagon leaving daily on the hour with its load of mail and passengers bound for Park City. With the coming of the railroad, progress seemed to dictate that the mail be brought in by the more modern method of rail delivery. But when it became apparent that mail out of Salt Lake City required a couple of days to reach here, it began to look as if the old method was best after all. Many old-timers still recall the expressions of sympathy that went out to "Lishe" as they watched his caravan of teams pull up legweary and mud-covered to discharge their stacked-up cargo of mail and post that had accumulated because of the always inevitable "snow-slide in Provo Canyon" which except for his faithful adherence to duty would have cut this valley off from communication for weeks at a time. The irony of the situation can be better understood when it is known that for this re-routed mail and post he got little additional pay. Perhaps the most grueling experience in his long career came in February, 1917 when five teams and fifteen men over a period of three days battled to hold aloft that banner—"the mail must go through." Many a winter night new kerosene was added to the family lamp to wait and see if "Lishe" Duke had got in with the mail.

Ripley might well observe that this dependable servant of Uncle Sam and the people of his capacity as mail carrier has traveled each season more miles than is necessary to encircle the globe; he got the mail through if he had to do it on snowshoes or transfer from sleigh to wagon; he has pounded down to their last rattle fourteen model T Fords to say nothing of diverse makes of other cars which have gone to the scrap heap under this relentless grilling; he has never had an accident! never had a vacation; and today at seventy-six you set your clock with the time of his departure or arrival. Maybe the fine mail service we enjoy today per-

HENRY AND HARRIET LUKE

Henry Luke, son of William and Emma Perkins Luke, was born March 17, 1836, at Manchester, England.

He was one of eleven children, three of whom died in infancy.

His father, William Luke Sr., seemed obsessed with the idea of coming to America, making one brief trip of a few months in 1839 to the east coast and then returning to his family in Manchester. This apparently was before he had ever heard of the LDS Church.

Not long after the British LDS Mission was opened, William Luke Sr. met Mormon missionaries and was converted to the faith, being baptized May 9, 1841. Three of his sons, including Henry, were to follow him into the Church and to Utah some nine or ten years later.

Henry belonged to the Manchester Choir until he left England for Utah in 1853. On February 22, 1853, the members of the choir presented him with an early copy of the "Harp of Zion" as a mark of their esteem for him.

By 1853, William Luke Sr. was established in Manti, Utah. Carrying out their desire to "gather to Zion," the three sons, Charles Oliver, Henry and William Jr., sailed from Liverpool, England, on the ship "The Falcon," on March 28, 1853. Cornelius Bagnell was president of the company. With them came Charles Oliver's wife, Ann Beaver Luke, whom he had married shortly before leaving England.

The three sons and Charles Oliver's wife crossed the plains to Utah in the summer of 1853, with the Appleton Harmon company. The journey was made by ox train. This was three years before the start of the great handcart companies.

In Salt Lake City they were met by the tragic news of their father's death. In company with three other men, he had started from Manti for Salt Lake City to meet his sons and attend October Conference in 1853. They had been warned not to start ahead of a stronger train leaving for conference a few days later, but William, perhaps anxious to see his sons, had disregarded the warning, along with the other three.

At Uinta Springs, about where Fountain

Green, Sanpete County, now is, Indians swooped down upon the party and killed all of them, horribly mutilating the bodies and overturning the loads of grain they were hauling, burying some of the bodies in the wheat.

Henry was then only 17 years old. He stayed with his brothers in Manti for the time he lived there, standing guard duty with the men during the aggravated Indian troubles which the Walker War of 1853 and 1854 brought. Special care had to be taken of the stock, and Henry took his turn at the herding as settlers attempted to safeguard their cattle, sheep and horses from the Indians.

He stayed at Manti some time, just how long is uncertain, then left for what was then known as the Indian Farm near Palmyra, in Utah County, to work.

It was here he learned the Indian language of the region, which was the Ute and Piute dialects, and he acquired the training which enabled him to serve as an Indian interpreter for much of his later life. He was bothered by a foot malady which caused his feet to chap and crack, and the Indians called him by the descriptive but somewhat unromantic name of Chongconabuds, which meant "Crack Foot."

At Palmyra he met his future wife, Harriette Ellen Luke, and married her on April 18, 1857. He was 21 at the time, she a few months older.

They moved to nearby Spanish Fork, and, after the establishment of Camp Floyd by Johnston's army in the spring and summer of 1858, Henry worked part of the time as a civilian there.

In the spring of 1860, Henry moved to Provo Valley in Wasatch County. He bought a lot and built the first house outside the old Heber fort. As soon as it was finished he went back to Spanish Fork and returned with his wife and their two small children. They arrived at their new home on July 26, 1860. He is reported to have planted the first shade trees in the valley, a row of cottonwoods, some of which still stand near the site of the old home in the northwest part of the city.

Henry helped to fence the North Field, where all the settlers joined in a giant farm, each farming his own piece of land

enclosed by one big fence. He also helped to build the first schoolhouse in the valley.

The schoolhouse became, as so many of the early ones did, a combination school, chapel, theater and recreation hall for parties and dancing. Hen and Harriette, as they were called by their friends, took a leading part in the theater movements of the settlement. Both were known as good dancers and taught many others. Henry also called for dances and had a considerable reputation as a singer, dating from his Manchester Choir days. He was in demand as a singer at both public affairs and home parties. It was evident they were leaders in recreation activities of their community.

In 1865, Henry was called by Brigham Young to help settle the Dixie country in southern Utah. Again he left his wife and children and went to Meadow Valley, taking with him cattle, sheep and whatever else would aid him in starting a new home. It was his intent to later send for his family, but this plan was upset by the outbreak of the Blackhawk War and the spread of Indian troubles. In the early spring of 1866 he was called back to Heber to help protect the valley and his own family.

The men formed a local militia, joined a captain over each company. Henry joined the company of Captain Thomas Todd.

His knowledge of the Indian language now made him especially valuable, and he became the Indian interpreter for the militia. On some occasions he was the key figure in attempts to take supplies to the hellicent Indians, as the settlers tried to follow Brigham Young's advice that "it was better to feed them than to fight them."

By the time Henry was 31 years old he already had lived a full life on the frontier. He had reared a large family, helped settle four different areas of pioneer Utah, and had served as a militiaman in two Indian wars and an interpreter in one.

Death, as it so often did on the frontier, took him in the prime of life. He was just 31 years and three months old when he died of what was probably pneumonia, on June 26, 1867.

HARRIETTE ELLEN LUCE LUKE

Harriette Ellen Luke, daughter of Ephraim and Lydia McCumber Luce, was born Au-

gust 8, 1835, at North Fox Island, Vinal Haven, Hancock County, Maine.

Her parents, her grandfather, Malatiah Luce, and her grandmother, Ruth Grant Luce, were among the first of those on the island to join the LDS Church. They were baptized by Elder Willford Woodruff in 1837.

They were among the first to leave the island and start for Farr West, Missouri, where the saints were then advised to gather. This was a journey of over 2,000 miles, and they were obliged to travel slowly. So slowly, in fact, that the saints had been driven from Farr West before they reached it, and the Luce family went instead to Nauvoo, Illinois.

Her family was driven from Nauvoo with the rest of the Mormons and lived the hectic, bitter existence which the Mormons went through between that period and when they were able to come West to Utah.

After the Mormons started their migration to Utah, the Luce family found it impossible to make the journey together. First to make the journey were Harriette's oldest sister, her only living brother, and her grandparents in 1848. Later, another sister came, and in the year 1850 her mother made the journey. Harriette, then only 15, was left behind to find a way as best she could.

In 1852, when she was yet not quite 17, she had a chance to come to Utah with a family by the name of Bickmore, because they needed someone to help them with their children. They came with Captain Walker's ox-team company. The company was decimated by cholera, and she worked day and night for three weeks over the dead and dying during the worst part of the epidemic. She saw them buried without caskets, and the condition of their bodies so bad their clothing could not be changed.

When she reached Salt Lake she learned that her mother had married again and gone south to a place called Palmyra, near Spanish Fork. She went there to join her and was made welcome in the home of her stepfather, Stephen Markham.

But there were not many opportunities for work for a young girl in Palmyra, and in 1854 she walked to Salt Lake, a distance of some 65 miles, to seek employment.

Arriving footsore and weary, she was told

some people by the name of Murdock, living at what was then known as the Church Pasture, near Sessions' Settlement (now West Bonifant), needed a girl. With only a little respite from her journey, she walked there, only to find they had just hired a girl, had another already working for them, and could not take any more. But she learned that a family named Stanley, living on a place adjoining the Church Pasture, wanted to hire a girl. Here she was taken in, and did the multitude of tasks which were required in those days.

Harriette worked some time for the Stanleys, then returned to her mother and stepfather in Palmyra. Her sister met young Henry Luke.

They were married on April 18, 1857, and moved into a little adobe house in Spanish Fork. She was then 22, and for the first time since she was a small girl had the security of a home of her own.

They lived in Spanish Fork until July, 1857, then moved with their two small children to Heber.

They entered into the community life with great zest. Henry was a talented singer and was heard at both public and private gatherings, and "called" at square dances. They both took part in the theater and plays of their time. Harriette had a few pretty dresses she had made herself that she wore in the home drama productions and occasionally loaned them to others for the same purpose.

After Henry's death, Harriette Luke reared her family through years of poverty, welding them into a strong family unit.

The first and second years after her husband's death, the grasshoppers took her grain crop. The second year the best mule in her team died, a monumental loss for the circumstances she was in. The price of flour was sky-high. She encountered the usual illnesses with her children. But she kept on.

Harriette taught her children how to work, and they ran the family farm, working for others whenever possible to augment the scanty family income. They all worked in the fields and gardens, helped their mother make soap from grease and lye from wood ashes to wash their clothes. Wool for clothing was gleaned from fences and sagebrush, where the herds had been.

and she carded, wove it, spun it, and colored it into clothing. Harriette also carded wool "on shares," doing it for other people and keeping a certain amount of it for herself.

She made whatever she could and sold to other people, such as braided straw hats, gloves made from smoked buckskin, and virtually all kinds of clothing, doing all she could for the little cash she had to have to meet the needs of her family.

Flour was at times as high as \$15 a hundredweight, and she substituted bran and shorts for it to make bread.

But with all this, she did her share to help others, as everyone had to do if a pioneer community was to survive. When a terrible epidemic of diphtheria swept the valley, she went day and night, helping the sick and laying out the dead. Although children were its particular target, all six of her own were spared.

Harriette died at the home of her daughter, Mary A. "Molly" Luke Davis, who had cared for her the last years of her life, in Heber City, on January 11, 1919.